



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Sabbaha*⁵⁸²⁴ (said: *subhana Allah*) for Allah what (are) in the Heavens^w and what (are) in the Earth^w and He (is) the Mighty, The *Hakeemo*⁵⁸²⁵ (infinite *bekmah*⁵⁸²⁶ Possessor).
2. He Who exited whom^r disbelieved they^z of the book's folk, from their homes^w for first [the] throng,⁵⁸²⁷ not presumed you^c that they^z exit and they^z presumed that their fortresses (are) barricading them from Allah; then *atabom*^x (happened-on/ came-to them)^x Allah from whence not *yahta'sebo* (they^z could reckon/ expect); and [He] threw in their hearts the fright; they^z destroy their houses by their hands^w and the believers' hands^w; so *eatabero* (let-take instructive example you^c); *ya'oley* (O, you^c possessors of) the *abssa're* (insights/ discernments).
3. And *lanla* (had it not been for) that Allah wrote on them the banishment, surely [He] (would have) tormented them in the world^w and for them in the Hereafter^w (is) The Fire's^w torment^x.
4. *Tha'leka* (he-that-afar-it/ that) (is) because verily they mutually contended Allah and His messenger; and whoever mutually [he] contends Allah and His messenger, so surely Allah (is) severe (in) the punishment.
5. Whatever you^z cut of a date-palm or you^c left it^w stander^{w5828}/standing^w on its^w origins/bases then by Allah's leave; and to [He] disgraces the *fa'seqeena* (rebels vis-à-vis Allah's command).

سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا
مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ
الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا
أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ
فَأَتَنَّهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا
وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ
بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدَى الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾
وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ
الْجَلَاءَ لَعَذَبَهُمْ فِي الدُّنْيَا وَهُمْ
فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾
ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ
وَمَنْ يَشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٤﴾
مَا قَطَعْتُمْ مِنْ لَيْنَةٍ أَوْ تَرَكْتُمُوهَا
قَائِمَةً عَلَى أَصُولِهَا فَبِإِذْنِ اللَّهِ
وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾

⁵⁸²⁴ The word “sabbaha”=“سَبِّحَ” means: *singled Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique in every conceivable aspect*. All the aforesaid is rendered by saying: *subhana Allah*!

⁵⁸²⁵ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵⁸²⁶ See the *Lexicon* attached to this Translation for “bekmah”!

⁵⁸²⁷ The word “الحشر” = “the throng,” meaning “large group of people gathered or crowded closely together,” however in this case referring to “the first throng,” that is the *banishment* of the Jews of Madeenah to Khaybar, a place quite a way outside Madeenah, or to the land of *ash-Sham* (Syria, Lebanon, Palestine, Jordan)!

⁵⁸²⁸ The word “لَيْنَةٍ”= “date-palm” in Arabic is a *feminine* gender. And since “standing” is *its* qualifier, so it's likewise *feminized*!

6. And whatever Allah *afa'a*⁵⁸²⁹ (*entitled-easy-booty*) on His messenger of them, so not festinated you^c on it^x of horses and nor of camels; [and,] but Allah authorizes His messengers on whom^p [He] wills; and Allah over every-thing (*is*) Omnipotent.
7. Whatever Allah *afa'a*⁵⁸³⁰ (*entitled easy-booty*) on His messenger of the villages^w folks^w then for Allah and His messenger and for the kin's possessors and the orphans and the poor⁵⁸³¹ and son (*of*) the path (*wayfarer*); so-that (*it*) be not an alternation among the rich of you^b; and whatever the messenger *aa'takum* ([*he*] *accorded/given you*^b) so let-you^z take it^x and whatever [*he*] forbade you^b *a'n* (*regarding*) it^x so let-you^z cease (*doing it*); and *ettaqo* (*let reverentially guard you*^z *not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.
8. For the indigents⁵⁸³² the emigrants, who^r (*had been*) exiled they^z from their homes^w and their possessions *yabtaghona* (*earnestly quest they*^z) munificence from Allah and a gratification; and they^z succor Allah and His messenger; those, they (*are*) the *ssa'deqoona* (*always-truth-enforcers*).
9. And who^r *tabanwa'o* (*they*^r *deservedly ensconced*) the home^w and the belief of before them they^z love whoever [*he*] emigrated to them and they^z find not in their chests a need^w of what *oto* (*they*^z *had been accorded*) and *you'atherona* (*favor-others they*^z) over themselves^w and albeit [*was*] by them a privation^w; and whoever (*to be*) precluded [*he*] his self's^w *shubha*⁵⁸³³ (*stinting towards doing what is dutiful/ obligatory*), those they (*are*) the thrivers.
10. And who^r they^z came from after them they^z say: our Lord, let-forgive for us [*You*^s] and for our brothers who^r preceded us they^z in the belief; and let-not [*You*^s] make in our hearts a rancor for whom^r believed they^z; our Lord verily You^s (*are*) Ra'oofon⁵⁸³⁴ (*iteratively Forbearer/ Clement*) Raheemon (*iterative mercy Giver*).
11. Have not seen [*you*^s] whom^r hypocrised they^z, they^z say for their brothers, who^r disbelieved they^z of the

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُخَيِّبُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْمَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾
* أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا

5829 The word “أفَاء” means “*entitled easy-booty*,” i.e. He drove your way booty free of hardship! See الراغب!

5830 Ibid!

5831 For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction! The word “*poor*” stands for the *singular* or the *plural*, although some time for the plural: “*poor-people*!”

5832 The word “فقير” versus the “مسكين” see the *Lexicon* attached to this *Translation* for the distinction!

5833 The word “*shubha*”=“الشح” versus “البخل” the two words are *too different*! “الشح” means *deficiency in obliging towards what is expected or presumed duty or responsibility*, where as “البخل” is *greed in giving wealth*! So, “*ashubha*” is (*stinting towards doing what is dutiful, i.e. obligatory*)!

5834 The word “رؤوف” of “الرافة” which is more *intensive* than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is *in addition to* “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرافة” is a *protective-mercy*=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See التناج!

<p>book's folk: <i>la'en</i> (indeed if) you^c (are to be) exited surely we assuredly⁵⁸³⁵ exit with you^b and not obey [we] in you^b an <i>abadan</i>⁵⁸³⁶ (a lone/any-one) ever; and <i>en</i> (if) you^c (are to be) mutually fought surely we assuredly succor you^b; and Allah witnesses verily they (are) surely liars.</p>	<p>يَقُولُونَ لِأَخَوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَنْ أَخْرَجْتُمْ لَنُخْرِجَنَّكُمْ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾</p>
<p>12. <i>La'en</i> (indeed if) (had been) exited they^z not exit they^z with them; and <i>la'en</i> they^z (had been) mutually fought not they^z succor them; and <i>la'en</i> they^z succored them surely assuredly they^z divert the <i>adbara</i> (rears); afterwards not (to be) succored they^z.</p>	<p>لَنْ أَخْرَجُوا وَلَا تَخْرُجُونَ مَعَهُمْ وَلَنْ قُوتِلُوا وَلَا يَنْصُرُونَهُمْ وَلَنْ نَنْصُرَهُمْ لِيُؤَلِّبُوا الْأَدْبَرَ ثُمَّ لَا يُصْرَبُونَ ﴿١٢﴾</p>
<p>13. Surely you^f (are) harder an apprehension/anxiety in their chest than Allah; <i>tha'leka</i> (he-afar-it/that) (is) because they (are) a people (who) not understand.</p>	<p>لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾</p>
<p>14. Not mutually fight you^b they^z together except in fortified villages^w or from behind⁵⁸³⁷ walls; their <i>ba'aso</i> (warfare/courage) among them (is) severe; [you^s] reckon them together while their hearts (are) <i>shatta</i> (segregates); <i>tha'leka</i> (he-that-afar-it/that) (is) because they (are) people (who) not cerebrate they^z.</p>	<p>لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ لِحُكْمِهِمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾</p>
<p>15. Like an example/parable (of) who^t of before them nighly, tasted they^z <i>wabala</i> (burdensome-ill-result) (of) their matter^x; and for them (is) a painful torment.</p>	<p>كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾</p>
<p>16. Like the Satan's example/parable <i>edh</i> (whereas) said [he] for the human: let-disbelieve [you^s]; then <i>lamma</i> (when/whence) [he] disbelieved, said [he]: verily I (am) a disclaimant/absolver (of myself) from you^g; verily I fear/know⁵⁸³⁸ Allah the world's Lord.</p>	<p>كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾</p>
<p>17. Then [was] their consequence^w both that they both (are) in The Fire immortals in it^w; and <i>tha'leka</i> (he-that-afar-it/that) (is) the injustice-doers⁵⁸³⁹ requital.</p>	<p>فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾</p>
<p>18. O you who^f believed they^z <i>ettaqo</i> (let reverentially guard you^z not to displease) Allah; and let look a self^w what it^w advanced-she^y for tomorrow; and <i>ettaqo</i> Allah; verily Allah (is) Proficient by what work you^z.</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾</p>
<p>19. And let not be you^z like whom^t they^z forgot⁵⁸⁴⁰ (ceased paying attention to) Allah; so [He] (caused) them (to) forget their selves; those, they (are) the <i>fa'seqoona</i> (rebels vis-à-vis Allah's command).</p>	<p>وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾</p>

⁵⁸³⁵ The "ل" in "النخرجن" and in "لننصرنكم" and in "ليولن" in the next *Ayah* # 12, all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly"!

⁵⁸³⁶ See the *Lexicon* attached to this Translation regarding "أحد".

*The expression "they^z divert the *adbara* (rears)" means *flee in defeat*, so the observer *sees their rear as they flee*!

⁵⁸³⁷ The word "وراء" means: (1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة"، (2) "القدام أو بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة". So, here (2 seems to apply)!

⁵⁸³⁸ Linguistically the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

⁵⁸³⁹ The word "ظالم" in "ظالمون" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!"

⁵⁸⁴⁰ The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See *اللسان*!

20. Not level/even (*are*) The Fire's^w companions and the Paradise's^w companions; the Paradise's^w companions, they (*are*) the winners^x.
 لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾
21. Had We descended this Qur'an^x on a mountain^x surely (*would have*) seen it^x you^g *khashe'an*⁵⁸⁴¹ (*it^x humble-submitter*), riving, from Allah's *khashya'te* (*reverent-fear*)^w; and *telka*^w (*she-that-afar-it^w/those^w*) (*are*) the parables/examples We strike it^w for the people, *la'alla* (*craving currently unavailable deed that/perhaps*) they rethink.
 لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾
22. He (*is*) Allah Who no *elaha* (*a deity*) except Him; the visible and the invisible Knower; He (*is*) *Ar-Rahama'no Ar-Rabeemo* (*iterative mercy Giver*).
 هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾
23. He (*is*) Allah, Who no *elaha* (*a deity*) except Him; The King, The *Quddoso*⁵⁸⁴² (*The Pure/beyond every/any blemish elevated high*), The Peace⁵⁸⁴³, The Believer⁵⁸⁴⁴, The-Dominator, The Mighty, The *Jabbar* (*The vigorous Effector/Compeller*), *Al-Mutakabber*⁵⁸⁴⁵ (*The Stander befittingly above submission*); *subhana*⁵⁸⁴⁶ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *amm* (*regarding*) what they^z partner (*other deities with Him*).
 هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾
24. He (*is*) Allah The Creator The *Ba'reo* (*Originator/-Generator*) The Portrayer/Fashioner; for Him (*are*) the *busna* (*all around most beautiful*) the names; *yousabbeho*⁵⁸⁴⁷ (*say: subhana Allah*) for Him what (*are*): in the Heavens and the Earth; and He (*is*) The Mighty, The *Hakeemo*⁵⁸⁴⁸ (*infinite bekamah Possessor*).
 هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

⁵⁸⁴¹ The word “خاشعًا” involves “الخشوع” which is more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior! But “الخشوع” denotes submission of sight and sound as well! See اللسان So, “خاشعًا” with respect to the mountain seems to mean *subsided* in all aspects! That is if we were to understand its language we would have found it *fully subdued* in body, sight and sound!

⁵⁸⁴² The word “القدس” is linguistically defined as: *that which is pure, and beyond any blemish elevated high*! See التاج!

⁵⁸⁴³ That is *The Bringer of peace* to all others.

⁵⁸⁴⁴ The word “المؤمن” is rooted in “أمن,” which means “إجلته يأمن، كآمنه من خوف أي أزال خوفه فاطمأن” Like “أمنهم” Thus, “الله هو المؤمن و هم الامنون” So, Allah is the provider of “الامن و الامان و السلام” Hence, Allah is “The Believer,” He believes and empowering His messenger with miracles and proofs to confirm His message and prophet-hood; also The Keeper of the faith and Enabler of the believers to believe.

⁵⁸⁴⁵ State befitting Allah alone; the ت in المتكبر is for uniqueness and not for mutuality of action!

⁵⁸⁴⁶ The word “subhana”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!*

⁵⁸⁴⁷ The word “yousabbeho” means [he] says, “subhana Allah,” that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Every tasbeeh (saying subhana Allah) in the Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his tafseer (explanation of this Ayah)!

⁵⁸⁴⁸ See the Lexicon attached to this Translation for الحكيم and “إحكيم”